1: Bowen-Jones et al. K-5 (1955-1958) 1961
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ESSENTIAL STATISTICS

131 The Maltese Islands - Land Area 121.850 sq. miles, Population 323,657[1].
161 Malta - Land Area 94.876 sq. miles, Population 296,093[1].
Gozo and Comino - Land Area 26.974 sq. miles, Population 27,659[1].

162 A. OCCUPATIONAL STRUCTURE OF THE POPULATION[2]

(i)	Civil Government	17,050
463	Service Departments	22,480
(ii)	Agriculture, Fishing and Quarrying	9,130
	Manufacturing	9,030
	Construction	7,220
(iii)	Wholesale and Retail Trades	10,920
	Transport and Communications	3,850
	Insurance, Banking, etc.	550
	Gas Service	90
(iv)	Recreation and Personal Services	7,250
	Community and Business Services	1,140
	Total	88,710

433 B. PRODUCTION[1]

Gross Domestic Product 1957	£m.	36.1
Gross Industrial Production 1957	"	10.036
Gross Agricultural Product 1957	"	5.008

439 C. TRADE[3]

(i) Commodities (value in £m)

	Imports	Exports	Re-exports
Food, Drink, Tobacco	9.411	.547	.549
Raw materials and materials mainly unmanufactured	3.227	.312	1.307
Articles wholly or mainly manufactured	13.215	.132	.404
Miscellaneous and unspecified	2.862	.005	.339
Bullion and Specie	.104	-	-
	28.820	.995	2.600

(ii) Direction of Trade (%)

	Imports	Exports
Sterling Area	49.3	41.1
Dollar Area	7.2	.8
O. E. E. C.	33.5	10.4
Other	10.0	2.1
Ships and Aircraft Stores	-	45.6
	100	100

(iii) Balance of Trade

	Imports	Exports & Re-exports	Negative Balance
		Million £	
1949	15.312	1.038	14.274
1954	20.407	2.879	17.528
1958	28.820	3.595	25.225

(Since 1948 the adverse trade balance has increased by an average of 4.7% per annum)

1: Bowen-Jones et al. K-5 (1955-1958) 1961
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tion increase had overtaken economic growth, and in particular had forced an expansion of the cultivated area. As still evidenced in the landscape the farming frontier moved into the more difficult lands of the north-western uplands and on Mellieha Ridge and intensified effort on the floodable lands of Wied il-Ghasel. The *Societa Economico-Agraria* in a series of reports and in the *Gazzetta Agraria Maltese* expended much effort during this time in studying the possibility of reclaiming land hitherto uncultivated (17).

From 1871 onward non-agricultural employment became absolutely dominant. The significance of this change lies in the fact that indigenously rooted manufacturing, viz. cotton working, died completely and the largest sector of National Production became entirely dependent on external wealth. A closer examination of one of the crucial periods, the decade 1871-81, illustrates the regional changes which were taking place. The male working population increased suddenly from 40,698 to 46,116. The greatest rate of increase occurred in the urban area where the number of male workers rose by 17 per cent, while the population increased only by 9 per cent. The suburban trend was intermediate between this and the rural situation where the employment rate rose by only 8 per cent. - less than 800 men. The greatest suburban rise occurred mainly in the following decade. Functionally the largest increase occurred in the group of Porters, Carriers and Coalheavers - 100 per cent., while the commercial group increased by 27 per cent. and the numbers in the building trade actually declined slightly. During this decade and most of the next the greater part of economic growth resulted from increased port activity. At one end of the social scale there would seem to have been an actual migration of nobility and gentry from the 'unfashionable' old centres into Valletta, while in the capital the number of 'gentry' increased rapidly with each census as successful *nouveaux riches* acquired estates and a higher status. Bankers, merchants and dealers increased by 8 per cent., and in ever descending and widening social circles, shopkeepers by 11 per cent. and petty vendors by 25 per cent. The Transport group, an advanced stage to that of Porters, increased in number even more astonishingly, by 139 per cent. in Malta as a whole and by 318 per cent. in the rural areas.

As Table 23 indicates, the economic revolution was becoming more complex and the sphere of influence of Valletta and the port became more extensive.

Table 23. Percentage change in the male working population.

Location	1861-71	1871-81	1881-91
Urban	+8	+17	-4
Suburban	+0.7	+12	+5
Rural	+9	+8	+1

By 1891 the port boom was over but Government expenditure and Imperial military spending continued to rise. Commerce came more to mean retail trade and dockyard work more associated with bunkering and naval servicing. Coal-heaving, civil and military, engaged 2,075 men by 1891. By 1905 over 9,000 men were employed by the Naval Establishments, half of these on constructional work. On the other hand, the build up of the garrison, naval and military ended in 1902 and the Royal Commissioners in 1911 estimated that 'the reduction of the garrison must mean a loss to the industries of Malta of not less than £400,000 a year'.

During the closing years of the nineteenth century there was finally established in Malta the complex economic pattern which still fundamentally underlies life in the Islands. The greater integration of economic life, a high level of urban and dockyard activity and the improvement of internal communications resulted not in continued movement into the *urbs* but in the growth of the suburbs and the strengthening of the non-agricultural element in the rural areas. Thus of the coalheavers of 1891, 80 per cent. lived outside the port complex and 44 per cent. in the outer ring of casals Qormi, Luqa and Zejtun. The labour

1: Bowen-Jones et al. K-5 (1955-1958) 1961
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F. The Farmer in Maltese Rural Society

241 571 A study of the Maltese farmer within the total of agriculture in the Islands must include a consideration of the individual as a member of the community in which he lives, works and thinks.

The total social environment of the Maltese countryman may be seen as three concentric circles - family, village, and 'Malta'.

241 619 To the Gozitan who has never crossed the sea to Malta and to the old countryman for whom Valletta is a foreign world, the concept of 'Malta' is something large and indeterminate. But even for most of the rural population, for whom Valletta and the towns are becoming a familiar part of experience, the Islands are large enough for the countryman to feel none of the claustrophobia of which visitors to Malta complain. The 'National' unit is large enough for him to speak of *'Il-Gvern'* - the Government, of which he has heard frequently, though imprecisely, on all sides and on which he blames many of his economic and social problems with a characteristic disregard for logic or even fact. This concept of *Gvern* is of importance in an appreciation of rural thought in Malta. In it no very clear distinction is made between Maltese Government and the Imperial side of the Dyarchy. Neither is allegiance to one or other of the political parties very significant, for personality is always more important than party.

[178] To give an historical perspective to this attitude of the remoteness of *Gvern* one may see in it not only the product of foreign British rule since 1800 but also the legacy of the 'paternal' government of the Knights of St. John during their previous two and a half centuries in the Islands. Rural communities are characteristically conservative.

1793 The other Malta-wide authority is that of the Church, but the summit of this is scarcely less remote to the individual than is *Gvern*. In the normal practice of his Religion the countryman leans directly on his local priests, though the Curia and Archbishop in Malta and the Bishop in Gozo do represent, for him, the essential unity that is the Maltese Church.

241 198 369 Within the framework of 'Malta' the distinction between the conurbation of towns, centred on Valletta, and the countryside is crucial. This 'conurbation' may be defined as those census districts with less than 3 per cent. of their working population engaged in farming. In 1948, this accounted for all districts bordering on either the Grand or Marsamxett Harbours together with the adjoining residential suburb of St. Julians (1). Outside this urban area, the farming element in the working population increases towards the west and north of Malta, although only in Mgarr does it pass 50 per cent. In Gozo, the scene is notably more 'rural', on the basis of this definition, with six of the 12 census districts having more than half their working population engaged in agriculture.

[463] A survey of parallel information in censuses over the past 100 years shows a declining farming element along with a diversification of the occupational structure - especially in those villages regarded as traditional strongholds of agriculture.

This trend to economic diversification has been accompanied by a break away from the former social homogeneity of these rural villages. In fact, economic and social change cannot be considered each in isolation. In Malta, change - in its widest sense - has spread into the countryside from the conurbation. The tempo of this process has accelerated rapidly since the 1939-45 war, which brought town and country together more than ever before and shook the foundations of the cleavage between 'peasant villager' and 'urban townsman', a key feature in the social geography of the Maltese Islands. The appearance of schools, amenities - particularly transport, and a degree of occupational choice, have enabled the countryman to sample a more 'urban' way of life and culture and this has produced a dissatisfaction with rural society as it has been. Maltese countrymen knew they were regarded, as a class, as low in the social scale of urban opinion. They accepted this fatalistically and were in fact able to view

2: Boissevain E-5 (1960-1961) 1965
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giant dockyard in Cospicua, or for one of the various British Service departments scattered over the island. Gozo is more dependent upon agriculture, but many Gozitan men work in Malta, returning to their families for the weekend. Though Maltese villages are populated mostly by industrial workers, they have nonetheless a decidedly rural atmosphere about them, for their inhabitants still have links with the agricultural economy of the past. Many retain a patch or two of land which they plant with potatoes or some other cash crop to supplement their wages, and virtually all keep chickens and rabbits to supply them with eggs and fresh meat for special celebrations.

TABLE 1. Occupational Classes in Farruġ and Kortin[1]
(Expressed as percentages of the total male working population)

Occupational Class	*Farruġ*	*Kortin*	*Islands*
Professional and Clerical	4	7	15
Service and Skilled	39	52	55
Semi- and Unskilled	42	27	20
Agricultural	15	14	10
Totals	100	100	100

A hundred years ago, the inhabitants of Farruġ were mostly farmers, though many were also employed on a cottage-industry basis in the thriving cotton industry of the time. Today they are for the most part wage labourers. Of the total male working population, 42 per cent are employed as semi-skilled and unskilled labourers, 39 per cent work as skilled fitters and as service personnel (shopkeepers, drivers, policemen, etc.) and 15 per cent as farmers. Only 4 per cent are professionals and white-collar workers. Three-fourths travel outside the village to their places of employment, chiefly with the Malta Government and the British military departments.

The occupational structure of Kortin is much the same. The higher proportion of skilled and clerical workers is in part a reflection of its past importance as an administrative centre, for until early in this century it was the seat of the district court. Seven per cent of the men work in professional and white-collar

[1] The figures for Farruġ and Kortin are based on surveys I conducted, and the national figures on the *1957 Census: Report on Economic Activities*, pp. 45–55. The totals of the male working population in Farruġ, Kortin and the Maltese Islands are 296, 1,131 and 75,930 respectively.

2: Boissevain E-5 (1960-1961) 1965
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occupations, 32 per cent are service personnel and skilled workers, 27 per cent are unskilled and semi-skilled labourers and 14 per cent are engaged in agriculture. Just over two-thirds of the total are employed outside the village. The majority of these, as in Farrug, work in the Grand Harbour industrial area. Those who work in the village are for the most part self-employed. They are farmers, shopkeepers, blacksmiths and carpenters.

In Table No. 1 I have compared the various occupational classes in Kortin and Farrug to each other and to the national figures.

III

Most villages look very much alike. Their magnificent baroque churches provide a startling contrast to the low, flat-roofed houses grouped tightly around them. As the parish church towers over the village, so it dominates it socially, for the church is in every sense the centre around which the life of the village revolves. In front of the church there is usually a large square, the *misrah* or *pjazza*, which is the social centre of the village. Various village clubs and lay societies, as well as the police station, are situated on the *pjazza*, or just off it, as are the principal wine shops, the government dispensary and the finest houses of the village. As the square is usually the terminal point of the local bus line, it is the point at which most people enter and leave the village. It is also the stage on which the principal events of village life take place: the annual feast, or *festa*, of the patron saint, the many religious processions and the occasional political rallies. On Sundays, and especially during the long summer evenings, the square teems with groups of men, who sit about on steps and benches, talking and arguing for hours on end. During weekday mornings, it belongs to the old men of the village, now freed by government old age pensions from the backbreaking toil in the fields that was the lot of their forefathers.

Each village is first and foremost a community of neighbours. Even the smallest of them have distinct residential groups, the members of which are in closer contact with each other than with people living in other parts of the village. This is, of course, particularly true of the larger villages. But even in Farrug, a village of about 1,400, the extremities of the village and the various streets and alleys form separate neighbourhoods. The many little shops

2: Boissevain E-5 (1960-1961) 1965
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156 577 talked about' (*Miskin min jiġi f'ilsien in-nies*). This is especially true for those persons whose social position does not permit them to remain outside the circle in which criticism and gossip circulates. For these the esteem of neighbours is more important than office.

156 554 575 Social status is the fourth quality of leadership mentioned. High status is a desirable and, in some cases, necessary quality for the holders of certain offices. The president of a band club is required to act as its ambassador and to handle its external relations; a person with high status is an obvious asset. He can meet visiting dignitaries and perform the required speech making without embarrassment to the club. Thus the president and vice-president of the clubs have often been invited to fill those offices because of their high status. Some clubs create the office of honorary patron for benefactors who are willing to lend their names – and status – to the clubs, although they take no part or interest in their actual running.

High social position is also an asset to the office of treasurer; for at some time or another he is almost sure to be accused by the village gossips of putting his hand into the purse. Considerable social distance between him and his critics renders him less vulnerable to their comments. It also makes potential critics less vocal. People are often willing to concede integrity to their superiors which they deny to their equals.

The secretary of the club does not need high status to carry out his work successfully, although it is certainly an asset. But he must have at least one of the attributes of high status, namely education; for as administrator of the club he is required to do a great deal of paper work. On the other hand, occupying one of the important offices in itself confers prestige upon a person. Thus the secretary is accorded a higher social status that he would have if he did not occupy that position, assuming for a moment that he had no other attributes which would confer status upon him.

156 463 554 871 Two important attributes of status are education and occupation. Education is the key that unlocks the world of the printed word and frees people from dependence on patrons willing to interpret it. Education also leads to better employment opportunities. Since entrance to the civil service, the professions and many commercial concerns is by competitive examination, the Maltese attach great importance to formal education.

2: Boissevain E-5 (1960-1961) 1965
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There is considerable difference in the social status ascribed to various jobs. Non-manual occupations have the highest status, manual occupations the lowest. The professionals – the priest, doctor, lawyer, chemist or teacher – are at the top; while the farmers are at the bottom. In many respects a government clerical officer is also at the other end of the scale from the farmer. The civil servant has a steady, relatively easy job with a good cash income and comfortable pension at the end. He also has ready access to influential persons in the government. His is a life of security and relative independence. The farmer, on the other hand, has been looked down on for centuries. He represents the traditional life of dependence: dependence upon the weather, the market, the *pitkal*, or middleman, for cash advances, the letter-writer and the patron through whom established authority has to be contacted. Education and wage labour have presented the farmer with a means of escape from that dependence and the exhausting labour in his rocky fields. Where he has had the opportunity, he has been quick to turn his back on the traditional occupation of his forefathers.

Wealth is another determinant of status. This is generally related to occupation. There has always been a considerable difference between the standard of living of the professionals and that of the average countryman. But until the past war, there was relatively little difference in the standard of living of most villagers. True, the more affluent lived in the large houses on the main square, and the poorer people lived in the alleys and streets remote from the square. Most people ate similar food, dressed alike and furnished their houses in the same way. But the increase in the level of wages, which followed the war, has changed that pattern. New houses, cars, fridges and transistor radios have become a tangible index of success and status. People are now being graded according to the number of these symbols they own.

Education, occupation and wealth are thus the chief criteria by which social position is differentiated. A person who has all these attributes has high status. But a person with high status is not necessarily a leader; for he may not possess the innate qualities required of a successful leader – courage, responsibility and willingness to work. Where a person has both high status and possesses these qualities – as well as ambition – he will undoubtedly

2: Boissevain E-5 (1960-1961) 1965
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be successful in the field of village politics. From there he can move into national politics.

Traditionally, age was an important determinant of status. Age meant wisdom, experience and position at the head of a large family. The deference accorded to age is preserved in the proverb 'Heed well the words of the elders' (*Kliem ix-xih żomm fih*). But in a society where teenage sons work as skilled labourers, clerks and teachers while their fathers still farm or dig ditches, and where schoolboys read letters, newspapers and voting instructions to their illiterate parents, the words of the elders are often not heard. The social and cultural gap between the old and the young is wider now than it has been for many generations. Today leadership in the villages is in relatively young hands. Old parish registers support the memories of the present generation of elders that this has not always been the case.

Village sons who are professionals often become presidents of their local band clubs. Very often they no longer live in their native villages. Most marry town-bred girls from professional families who do not wish to leave their urban surroundings and friends to live amongst people they regard as their inferiors in every sense. Though village-born professionals find it convenient for business purposes to live in the town, most lawyers continue to practise in their native villages. But when they continue to reside in their villages, even though their social life and many of their business interests are oriented away from the community, they normally enjoy great prestige. This works to enlarge their professional clientele. These assets can easily be converted into political support, and many village doctors and lawyers have gone successfully into politics.

Dr. Farrugia of Kortin, the town's only lawyer and its leading citizen, is a case in point. A native of Kortin, he is the son of old Manwel, the retired teacher who runs the Good Friday procession. Of a relatively modest background, he married the daughter of the former lawyer in the village, and took over the latter's large practice when he died. Past president of both the football and social clubs, a member of the St. Vincent de Paul Society, he has been president of the band club for many years. He is also a successful politician at the national level.

Frequently the government District Medical Officers are the only professionals resident in the villages in which they work.

2: Boissevain E-5 (1960-1961) 1965
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of government. While the parish priest in Malta is the official village representative of the Church and has authority to act for it on most matters, the police represent only the law enforcement function of government; all other functions and services of government are administered from Valletta. In this respect the villages of Malta are unique.

On the other hand, there is a relation between social status and the functional requirements of the authority system. In any given community, the people with the highest status usually fill the most important offices, since such offices require the standing, skills and contacts which they possess. There is thus a rough grading of office holders in terms of their social status and the authority and prestige attached to their offices. Upward mobility through this structure is usually dependent upon factors such as education and occupation rather than on having held other, and less important, offices. Once a person has become the president of his local band club, in other words has attained the highest secular office in the village, and has a social status which commands respect outside, he may be elected to political office.

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Children begin to express partit affiliation when they are between twelve and fourteen years old. At this age they are old enough to follow the processions and take part in the demonstrations on their own. Fund raisers make demands on them, and they are asked to help decorate the streets. At this age they also begin to play in the band. A youngster would jeopardize his social standing with his elders and with his age mates if he failed to take a firm position with regard to one of the saints. This would remove him from much of the community's social life. Consequently, by the time a village boy has reached fifteen, he has usually selected his partit, thus accepting and becoming part of the fabric of partit rivalry which will hold him until he dies or leaves the village.

There is some relation between occupational class and partit affiliation: in general, the supporters of titular saints belong to a higher occupational class than their rivals. The reason for this will be discussed a little later. The data I gathered in Farrug illustrate this correlation clearly. As shown in Table No. 6 below, 83 per cent of the village's professional and white-collar workers belong to the St. Martin partit, while only 38 per cent of those engaged in agriculture do so.

TABLE 6. Farrug: Partit Affiliation and Occupational Class

OCCUPATION	Number	Percentage of Lab. Force	PARTIT AFFILIATION St. Martin	St. Roque
Professional and clerical	12	4	83%	17%
Service and skilled	115	39	55	45
Semi- and unskilled	124	42	48	52
Agricultural	45	15	38	62
Total	296	100		

So much for the origin and social composition of the partiti. I may just observe here that festa partiti are not usually based on territorial divisions. Since upward mobility does not involve change of partit, but is often accompanied by a change of residence, all residential areas are mixed. Nonetheless, there is a tendency for supporters of the titular partiti to live in the better residential area near the church, and for their rivals to live in the poorer sections more remote from the central square. This is a reflection of the differing occupational class of the members. This

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communities where they became leaders, and the source of many new ideas and customs. In Ghaxaq, for example, I found that a teacher born in Valletta had been the one to introduce the custom of decorating the streets for the festa.

It is, of course, extremely difficult, if not impossible, to discover the motives which prompted people to choose a particular partit. The only possible clue to at least one set of reasons may well lie in the correlation between occupational class and partit affiliation. Apart from this class alignment, I found no evidence in Farrug, or any other village so divided, of any pre-existing structural division out of which these festa partiti might have developed. In view of the way membership is inherited, it would appear that the position which members of the great-grandfather generation occupied in the village class structure in some way influenced their choice of partit. There is some evidence for this, although not a great deal, to be found in the genealogies of the present generation. Frequent marriages with outsiders, emigration and the changing employment structure of the country over the past six decades have blurred this picture considerably.

But it is certainly possible that the new cult appealed more to those persons who held no office in the older confraternities and who performed no official functions in connection with the celebration of the annual festa of the village patron. Through the new cult they could gain offices and perform functions which hitherto had been monopolized by the circle of the village elite who surrounded the parish priest. Some informants have also mentioned that young men were particularly attracted to the new cult. In this we can see the universal resistance of the young to the authority of their elders, for by becoming active in the new cult, they were asserting their independence from the controls of the older generation. Were the secondary partiti then a form of protest against the established authority, a sort of underdogs' party?

Other facts appear to support the hypothesis that the foundation of the secondary partiti was in some way related to a wider working-class movement. Many of the partiti are dedicated to St. Joseph, the patron saint of the working classes who were beginning to organize themselves into formal associations throughout Europe. In Malta there are many signs that this devotion was very strong. In addition to the many new confraternities dedicated to

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In addition to the many new confraternities dedicated to him after 1850 (in Naxxar, Gharghur, Kirkop and Xaghra, for example) he was chosen as patron of the new parish churches of Kalkara, Qala and Msida. Moreover, four parishes have secondary feasts dedicated to him (Rabat, Ghaxaq, Kirkop and Żebbuġ). Besides these Gharghur and Siġġiewi had St. Joseph partiti which succumbed to the 1935 Church regulations.

The identification of secondary partiti in general with St. Joseph is also perhaps reflected in the colour most have chosen as their symbol. It is blue, the colour of the banner of the Confraternity of St. Joseph. The supporters of many secondary partiti, even if their saint is the Virgin Mary, wave blue scarves about to show their loyalty to it. Their rivals display red scarves, after the colour of the banner of the Confraternity of the Blessed Sacrament, whose members support the titular saint.

The correlation between partiti and occupational class is also shown in the high proportion of village priests who are sons of families supporting the titular feasts. I once asked the leader of a secondary partit why this was so. He replied that it was only natural since the families of the titular partiti were in much closer contact with the parish priest. Thus their sons, rather than those of rivals, more often became his young helpers and altar boys and received the necessary recommendations to the seminary and other church-run schools. From there, some became priests, and others assumed positions of leadership with the various associations. Other informants suggested it was because the 'best' families support the titular saints, and therefore can afford the additional school fees and loss of earning power that are involved in having their sons become priests.

Of the 41 priests born and now resident in Żurrieq, Kirkop, Qrendi, Mqabba, Luqa, Ghaxaq and Żebbuġ, 33 (80 per cent) are sons of families supporting the titular feasts. This percentage gains added importance by the fact that in each of these villages the secondary partit is either equal to or larger than the titular partit. The exception is Żebbuġ, where the secondary partit is decidedly smaller than the titular one. In Farruġ, though the local priest is from a St. Roque family, all the offices connected with the parish church, and 23 of the 30 key positions with Catholic Action, the Football Club and the Labour Committee, are in the hands of St. Martin supporters. Thus the members of titular partiti are not only closer to established authority, they often become part of it.

1 [i.e. St. Joseph.—Analyst]

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'belonging', and to a certain extent has created for them a community of their own. These persons often make up the hard core of Labour supporters in their villages, since they have nothing to lose by openly fighting the Church.

A number of sociological explanations can be advanced to account for the support professionals, white-collar workers and farmers give to the Church. First of all, professionals generally lose status in the eyes of their colleagues, if not the wider society, if they join the Labour Party or sympathize with it. It is a working-class party, and they are professionals. There are a number of notable exceptions to this, but the only professionals that I met who sympathized with the MLP were either candidates for office with it or members of the Executive. The political ideology of their colleagues and the expectations of their clients combine to make them look upon the Labour Party as the antithesis of everything they have been brought up to believe in. They, through their offices in parish associations and through their work as doctors, lawyers, high civil servants, and so on, form part of the establishment to which the Labour Party is opposed.

Much the same reasoning can be applied to the white-collar workers. As teachers, clerks and other intermediate grade civil servants they hold a relatively high position in the social hierarchy of their villages. Many are anxious to identify themselves with their social superiors, those in control of the village as well as their employers, and thus look down upon the MLP as opposed to their interests. Moreover most of them have been educated at colleges run by the Church. There their teachers gave them additional religious instruction and strengthened those values which make the anti-clerical tone of the Labour Party repugnant to them.

Farmers, on the other hand, are looked down upon by many and are regarded as underprivileged by all. Why is it then that they do not support the Labour Party? Farmers in most communities are very conservative, and those in Malta are no exception. Their solitary occupation isolates them from the Labour Party ideology which is so freely discussed among the industrial workers of Malta. Not only that, but as we have seen, they are among the most poorly educated section of the community. Many are unable to read the propaganda which the MLP disseminates through its publications. This isolation from the secular and materialistic ideologies which enter the country through the

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463 467 465 Grand Harbour and first establish themselves in the conurbation surrounding it has helped to keep the farmer devoutly tied to the Church. For this reason the action of the MLP in challenging the authority of the Bishops is as abhorrent to him as it is difficult to understand.

463 578 465 795 [626] The recent sanctions of the Church have increased the class alignment of those who support the Labour Party and those who oppose it. This is largely because those with high social status have more to lose than industrial workers, and are thus more vulnerable to the pressure of public opinion and the Church. The increasingly heavy pressure of the Church has forced many of the young professionals and intellectuals to abandon the party for which they voted in 1955. But even when the MLP was in office, its policies began to alarm many in the professional and middle classes. They objected not only to Mintoff's attitude to the Church, but also to the somewhat abrupt way his government occasionally dealt with the professional and business communities. Many were disturbed by the MLP's rather sudden switch from advocating integration with Britain to demanding complete independence. As most of those who left the party or became inactive in it were moderates, both in their approach to the Church and to the economic and political problems facing Malta, the MLP has become more extreme in its outlook. This in turn induced others to leave it. This process was accelerated by the [656] regulations which prohibited the better-educated civil servants from taking an active part in the political life of their country.

463 465 666 Table 7 below shows the rough correlation between occupational class and support of the Malta Labour Party. In particular, it demonstrates that as the proportion of skilled workers decreases, so does the proportion of voters who support Labour. Other variables are the number of professionals and farmers. The Second and Fourth Electoral Districts polled the highest number of Labour votes in the 1962 election, and the Sixth and Tenth the lowest. The MLP polled 56 per cent of the total votes in the Second Electoral District, where 45 per cent of the working population are classified as skilled labourers.

In contrast, it received only 6 per cent of the votes in Gozo, where only 16 per cent of the people are skilled labourers, but 38 per cent are engaged in agriculture. Another important variable is the number of clergy resident in a district. The relatively high

2: Boissevain E-5 (1960-1961) 1965
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proportion of clerics and nuns in the Sixth Electoral District helps to explain the relatively low Labour poll there. It is also a significant factor in explaining the overwhelming defeat of the MLP in Gozo. These two districts have the highest proportion of clerics in the country. The Fourth District, in contrast, has the lowest.

TABLE 7. 1962 Elections:
Occupational Class and Voting Behaviour[1]

ELECTORAL DISTRICTS[2]	SELECTED OCCUPATIONAL CATEGORIES (As percentage of total lab. force)			PERCENTAGE LABOUR VOTES
	Professional[3]	*Skilled*	*Agricultural*	
IInd (Senglea, etc.)	4 (3)	45	4	56
IVth (Zurrieq, etc.)	3 (2)	34	11	47
VIth (Birkirkara, etc.)	6 (4)	33	11	24
Xth (Gozo)	7 (6)	16	38	6
All Districts	5 (3)	32	11	34

IV

It will have been observed that there is a certain superficial similarity between the reasons given here for belonging to the MLP and those suggested in the preceding chapter for recruitment into the secondary festa partiti. One might expect therefore that in comparison with titular partiti, secondary partiti would have a higher proportion of Labour supporters among their members. Unfortunately, owing to the disturbed political situation prevailing at the time, I was not able to gather satisfactory systematic data on this point. Almost all informants with whom I discussed the matter suggested that secondary partiti did in fact have more pro-Mintoff members than their rivals. But the situation is not quite as straightforward as it might appear. To begin with, the statements of informants varied according to their own political beliefs and their position in relation to the festa partiti. Rivals generally tried to place each other in an unfavourable light. Thus an anti-MLP member of a band club supporting a titular feast

[1] Source: *1957 Census: Report on Economic Activities*, pp. 40–111; and *The Malta Government Gazette* (3 March 1962), pp. 585–94.

[2] *IInd* (Cospicua, Senglea, Victoriosa, Kalkara, Zabbar, M'skala), *IVth* (Zurrieq, Safi, Qrendi, Mqabba, Kirkop, B'bugia, Zejtun, M'xlokk), *VIth* (Birkirkara, Balzan, Lija, Attard, Naxxar, Gharghur).

[3] Percentage of priests, monks and nuns in parenthesis.

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

fireworkers, and without their expert help it was feared that the feast would be a miserable failure. Many Labour supporters also instructed their parents and wives not to contribute money to the feast. This depressing state of affairs continued for some time.

Then one day, about three months before the festa, Pietru, the young schoolteacher who is head of Catholic Action and treasurer of the St. Martin club, came up to me looking very pleased. He said that the feast was saved. Several events had combined to work up interest in it. It seems that most of the people had attended a large and very successful titular festa in a neighbouring village; the St. Roque fireworkers had shot off three extremely well-made test rockets; and he himself had played his tape recording of the St. Martin hymn, the anthem of the partit, over a loud-speaker in the square. These events revived interest in the festa and in the reputation of the partit. Immediately afterwards the secretary of the club, a Labour supporter who has set politics aside for the honour of the partit, called a committee meeting to discuss the problem of making fireworks. After several speeches urging members to keep their politics from spoiling the feast, the committee voted to make fireworks. Though two skilled fire-workers crossed the floor and agreed to help, none of the many experts among the rank and file followed suit. But soon after this political loyalty again began to smother the rekindled partit spirit, and one of the fireworkers all but dropped out. Moreover, Pietru, who is the village's most eloquent and outspoken enemy of the Labour Party, began to preach so vehemently to those he calls the 'lost sheep' of the club, that he antagonized many. His fund-raising suffered as a result.

About a month after this I met Toni at a festa in a neighbouring village, and we had a long talk away from the interested eyes and ears of Farrug. Toni has been a member of the St. Martin Club committee for nearly twenty years, and until some months ago had been vice president. He was clearly very worried about the club. People were already beginning to draw parallels between the present situation and the events that led up to the split in 1930. He said he was doing his best to discourage such talk, and had now begun working hard to avoid an open break.

He pointed out that he had experienced many crises in the partit and favoured a less blunt approach to winning back the interest of the MLP members than did the crusading Pietru. He felt that he

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

accused of being anti-clerical and against the Church because they opposed the will of the parish priest.

Shortly after Mintoff took office, the Local Committee in Kortin made plans to open a new avenue into the village. The scheme, first projected by government planners over sixty years before, was designed to ease the flow of traffic through the village and provide a wide, tree-lined promenade leading to the main square in front of the church. Unfortunately, the project required the demolition of four buildings, two of which were small chapels used as warehouses for the festa decorations. Because of this Dun Bert, the parish priest, bitterly opposed the scheme, as had his predecessors. He claimed that most of the village supported him. The Labour Committee, on the other hand, felt that it had the backing of the village, and went ahead with the project. The road was finally opened, and it proved to be a great success. But the two small churches were destroyed, and the relations between the Labour group and the parish priest remained hostile. Six years later, Dun Bert and his supporters were still pointing to the avenue as positive proof that the Labour Party is fundamentally opposed to the Church.

IV

But if the political parties have modified the traditional system of patronage somewhat by providing a new channel of influence for the villager, the professional politician of today is by and large the same traditional patron. That is, the successful politicians are largely drawn from the professional classes; they are still the doctors, the lawyers, the architects and the chemists. Indeed, until recently the lists of candidates often read like directories of the professional classes. This situation prevailed until about the time of the Labour Party split in 1949, when virtually all the professional class Labour MLA's sided with Dr. Boffa and formed the Workers' Party, while most of the MLP Executive and the rank and file supported Mintoff. After this the Labour Party asked people from all classes to stand as candidates, and began to push up working-class leaders trained in union and club politics. But the politicians from the professional class still heavily outnumber their working-class colleagues, even in the Labour Party.

Table 8 below illustrates this. Of the fifty MLA's elected in the

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

1962 elections, three-fourths are members of the professional classes. The remainder are persons who, for the most part, have risen to positions of influence through party and trade union hierarchies. 463 665

TABLE 8. Occupation of Candidates Elected to the 1962 Malta Legislative Assembly [162]

OCCUPATION	POLITICAL PARTY				
	Nationalist	*Labour*	*Other*	*Total*	*Percentage*
Professional	24	9	5	38	76
Administrative	1	4	2	7	14
Skilled Labour	—	3	2	5	10
Total	25	16	9	50	100

The way a political candidate recruits a following depends upon his status and party. All candidates recruit support through their relatives and friends; and all usually have a following in their own villages outside this circle of relatives. To get this, they must usually be successful politicians at the village level. It is for this reason that so many politicians are also presidents of local band and social clubs, and even of some of the lay apostolate societies. Next, every candidate must establish contact with the people in his electoral district outside the village. Since there are usually at least five candidates from each party standing in every district, each normally concentrates his campaign on one part of the district. He does this by making frequent rounds of all the band and social clubs and important wine shops in his territory. There he listens to complaints and requests and, in general, tries to establish a reputation as a generous and approachable person without committing himself to do specific favours. But above all, it is important for him to meet many people, for the Maltese voter does not like to give his first vote to a person he, or at least some member of his immediate family, does not know personally. Finally, all candidates tour their districts just before the election and make speeches. 666

Candidates who are doctors, lawyers, notaries, architects and so on, have a decided advantage. As professionals, they already have close personal contact with a large number of clients, many of whom are bound to them by debts, or obligated to them for help and favours. These obligations are important, for the Maltese villager does not like to receive something for nothing, and he 557 662 666

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e: Beeley K-5 (1957-1958) 1959 EZ6 Malta EZ6

MALTA AND GOZO

FULL-TIME FARMERS AS A PERCENTAGE OF TOTAL GAINFULLY-OCCUPIED POPULATION.

1948

[following p. viii]

URBAN : 0 - 3%
FRINGE : 3·1 - 10%
INNER RURAL : 10·1 - 20%
RURAL : 20·1 - 50%
OUTER RURAL : Over 50%

N

1 0 1 2 3 4 5
MILES

MAP · 2

It has faded very rapidly

only in the course of the past generation in Malta to give way to what may be called commercial farming in which crops, animals or animal products are sold for money.

By using the 1948 Census material (B/167 - 1948, Table 53) it is possible to classify districts on the basis of the proportion of the farming element within the 'gainfully-occupied' section of the population as follows:

Table 1 (v. Map 2)

Urban (0-3%)		Fringe (3-10%)		Inner Rural (10-20%)	
Valletta	0	Balzan	5.48	Mqabba	10.5
Cospicua	0	Luqa	6.1	Marsaxlokk	10.6
Senglea	0	Birkirkara	6.16	Żurrieq	11.15
Vittoriosa	.008	Tarxien	6.43	Għaxaq	11.29
Għira	.11	St. Venera	6.46	Attard	11.53
Sliema	.24	Qormi	6.88	*Victoria	13
Floriana	.43	Birzebbuga	7.3	Mdina	15.4
Pawla	.8	Żabbar	7.35	Mosta	16.56
Marsa	1.2	Żejtun	8.27	Żebbuġ	18.41
Hamrun	1.35	Lija	9.9	*Għajnsielem	19.2
Msida	1.36			Gudja	19.91
Kalkara	1.84				
Pieta	2.6				
St. Julian's	2.9				

Rural (20-50%)		Outer Rural (above 50%)	
Qrendi	20.25	*Kercem	56.43
Kirkop	22.33	*Xaghra	64
Naxxar	24.8	*Gharb	67.81
Rabat	25.6	*San Lawrenz	68.3
*Xewkija	27.7	*Żebbuġ	70.9
Gharghur	29.1	Mgarr	73.3
Mellieha	34.73	*Ghasri	82.7
Siggiewi	37.63	**Comino	89.47
*Sannat	39.04		
*Nadur	40.9		
Safi	46.87		
Dingli	47.4		
*Qala	47.6		
St. Paul's Bay	47.72		

Malta..... 9.11%
Gozo..... 41.78%
All Islands..... 12.28%

* - Gozo
** - The Island of Comino is statistically part of Gozo.

Clearly such proportional measurement is by no means an indisputable criterion for assessing the 'rurality' of Maltese and Gozitan villages but it provides a satisfactory overall basis for classification and is, as such, used in the ensuing account (Map 2).

Perhaps the most striking feature is the overwhelming significance of agriculture in Gozo. In Malta, by contrast, the Dockyard and other industrial concerns exert an increasing pull towards non-agricultural employment in all but the most remote districts (Map 4). Valletta and the Three Cities (Cospicua, Senglea and Vittoriosa) are the most 'urban', and the northern and western parts of Gozo the most 'rural'. An impression of the changing status of this rural (i.e. farming) element may be gained from the Census Reports since 1842 (B/167) but direct comparison is hindered by differences of tabulation between the census counts. However, the fact emerges that those villages

[i.e. peasant subsistence farming. Author]

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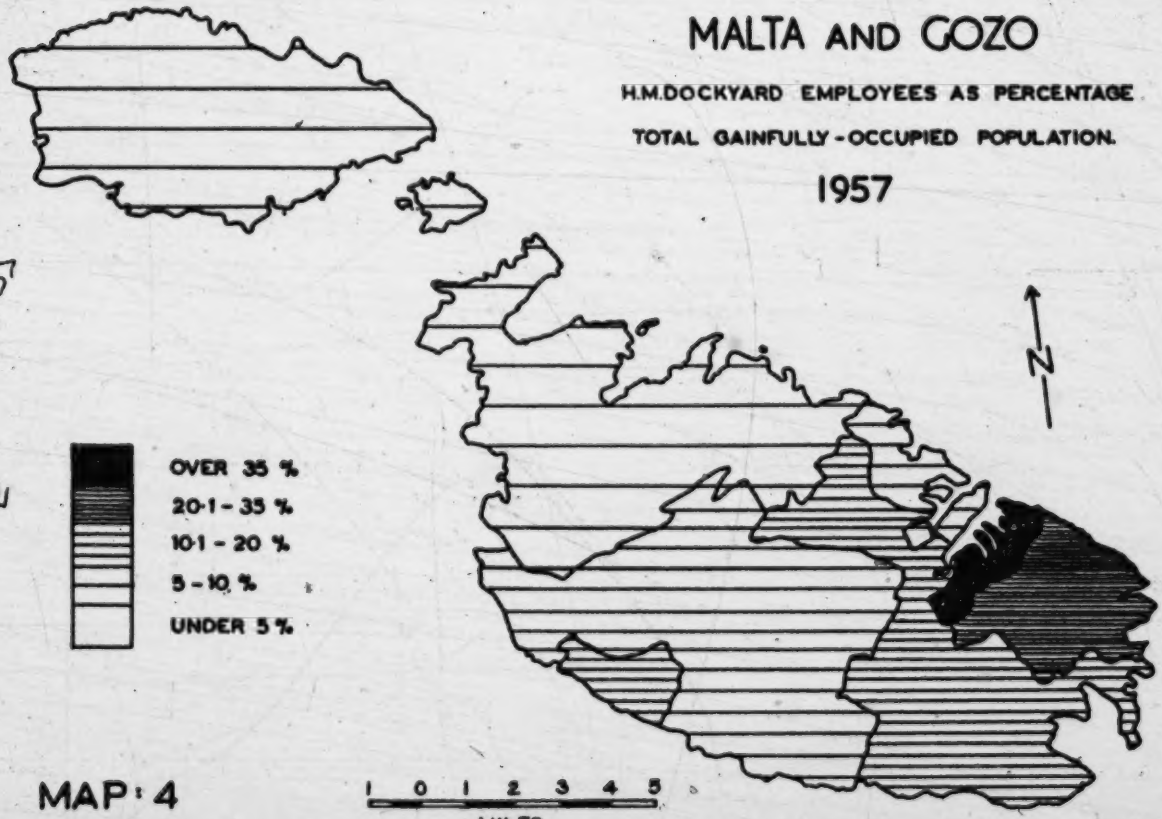
MALTA AND GOZO

H.M.DOCKYARD EMPLOYEES AS PERCENTAGE
TOTAL GAINFULLY-OCCUPIED POPULATION.

1957



MAP: 4

[following p. 5]

6: Beeley K-5 (1957-1958) 1959 EZ6 Malta EZ6

628 are alleged heavy drinkers[12]. The notion held in Gozo that a
186 man of Nadur claims to be more Maltese than Gozitan is held to point to the settlement of that village from Malta at some comparatively recent date[13].

621 Whatever the differences of size, settlement, economic
793 structure or tradition the functional basis of the Maltese
795 village remains pivoted on the Church and the Parish Priest, and a detailed discussion of the present scene becomes largely an attempt to assess the part now played vis-à-vis the Church by the new features and modifications of the old landscape in the present.

175 Here we may consider the history and growth of a young
361 Maltese village, MGARR, to show how this growing settlement has acquired the essential features common to rural society throughout the Islands (Map 5).

Until the nineteenth century, Malta north of the Victoria Lines had remained without any large settlements, partly on account of the vulnerability of the area to attack from the sea. This is not to say that there was no human activity in the area before 1800 for there is evidence of a small church [172] in what is now Mgarr as far back as 1580[14]. Evidence, too, of life in other eras is provided by the temple of Bu Hagrat (2,000 B.C.) and the remains of a Roman house near the village.

175 However, in the early part of the nineteenth century,
361 farmers from Mosta began to cultivate the land in what is now
793 the Parish of Mgarr. The account, of the history of one of
795 the families concerned in this settlement, given by Mitchell (B/525), is typical. The numbers involved in the general movement increased as the century advanced until, in 1898, an independent Parish was established. Before 1898, spiritual needs of the farmers were catered for by visiting priests from Żebbuġ, Balzan, Mdina and Mosta itself and the tiny Church of St. Mary was used throughout this period and until 1918. Earlier in the nineteenth century the colonization of Mgarr had been a 'week-day' venture with most farmers returning to their families and homes in Mosta for the week-end and the Sunday Mass. The visiting priests celebrated Sunday morning Mass for those farmers who began to settle in the area per-
175 manently. With the granting of parochial status in 1898, a
346 full-time Parish Priest was appointed who came from Mosta and
[793] settled in the growing village. The first concern was for a new Church and work was begun in 1912, although the population of the village at this time was only 1,067 (B/167-1911).
[463] Significantly, both the master mason and the architect concerned were Mosta men. Building went ahead slowly on the

6:Beeley K-5 (1957-1958) 1959 EZ6 Malta EZ6

128 [226] PART 3. A note on the Fishermen of Malta and Gozo is included because the economic position of this comparatively small group is in many ways similar to that of the farming community itself.

*159 234 654 PART 1. Maltese Farming - Case Studies I-XIII

CASE I: Pawlu. (A Gozitan large-scale goats' milk producer with a considerable land-holding.)

Pawlu gives the impression of being one of the more prosperous of herdsmen in his native Gozo. He is currently concentrating his effort on his 46 goats and 2 cows and is typical of the many herdsmen in the Islands who are today profiting from the official M.M.U. policy of a guaranteed [435] sale for milk produced. He receives between 5/- and 6/- per gallon, according to season, provided only that the milk passes certain fat-content and other tests.

This is the background to Pawlu's present specialization on milk at the expense of vegetable and fodder production for sale, a specialization which enables him to run his farm as an apparently profitable concern. The vulnerability of his position is however evident. A drastic change in the official policy of 'subsidy by guarantee' would snatch away the basis of his income as it would that of the many herdsmen like him.

*159 55 423 [463] Pawlu's father was primarily a tailor, working a few fields in a part-time capacity. His grandfather had been a quarryman. In 1935, when he was thirty-two, Pawlu married the daughter of a farmer in his village. From that date onward he began to build up his own farm-holding - he had previously worked as a hired farm labourer. At his marriage he was given the tenancy of some land both by his own family and by that of his wife, land to which he added in later years plots taken over from other tenants together with some further land from his family. Some of the plots which Pawlu acquired he later abandoned, sold, sub-let or exchanged on account of small size, inaccessibility, distance, etc., and he also declined to take over the working of 16 tmien (which would have come from his wife's family on marriage) on account of the distance of the fields from the home. A statement of the holding illustrates some characteristic features of the Maltese farm - its parcellation, the small amount owned rather than leased or held on rental, the variety of owners concerned in the case of most of the plots, the types of sources from which the fields were acquired, reasons for the relinquishing of certain pieces and the scattered nature of the holding of twenty-six separate plots spread over a quarter of the Island of Gozo (B/525).

was taken for granted.

(iii) Reasonably prepared to try new crops if they are proven in his district. Not prepared to accept anything technically as revolutionary as a wheelbarrow mainly on the ground that "it is not used here".

CASE XII : Ċenzu (A cows' milk producer and village weighman.)

Ċenzu is an example of one type of part-time farmer in Malta and Gozo in that his farm is the more important of the two occupations for his livlihood. His work as licensed village weighman is important both because of the extra income which it brings and on account of the social standing which goes with the office. He is a shrewd and literate man who earlier in his life also engaged in importing and other business. He was one of the many farmers able to build up a substantial reserve as a result of the 1939-45 War. The house is spacious and well-appointed by local standards and Ċenzu and his small family enjoy comfortable living conditions. His pre-War premises were damaged during the War and he received some £1800 official compensation to which he added a further £1200. This money was put towards the new house and towards the costs of building up his present herd of 12 cows, a bull and 10 goats. The milk produced and sold to the M.M.U. provides the basic element of his income but he also grows cash crops for sale. In the 1956/57 winter a third of his crop area was devoted to fodder. This increased to 74% in the following winter but, given a substantial improvement in the prevailing prices for cash crops, it is likely that he would devote more space once again to these and buy in a larger part of the fodder needed. In 1957 he purchased over £1000 worth of fodder and received about £1350 for milk sold during the same period.

Unlike most farmers he keeps detailed records of his income and expenditure on the farm and animals and on the weighing side of his business, but he remains unwilling to discuss his revenue with even apparently trusted outsiders. This reticence seems to relate to the traditional independent outlook of the farmer, rather than to any anxiety to hide his accounts from a sense of guilt. He was prepared to join the Malta Milk Company (Il-Kumpanija Maltija tal-Halib) because he saw this as of some benefit to the milk producer in his relations with the M.M.U. authorities. But he has never been a member of a farmers' union and is clearly not interested in them although he thinks "A union might be a good idea". He shares the typical failure to appreciate the rôle of an efficient Union. Neither is he interested in joining a producers' Co-operative (Section 4).

As village-weighman he has a high social standing in the

*159 [464] to find farm labourers even at 25 to 30/- a day.
- Occasional hired help at harvest time.

F. Production and Sales.

[434] - Main profit from tomatoes, grapes and potatoes. Subsidiary income from vegetables.
[433] - Attempts to space out production and sales by using
[251] many different varieties and storing, e.g. potatoes until prices are high.

G. Husbandry.

*159 241 43 (i) - Potatoes: three crops annually on best land.
- Artichokes: replanted every 4 years.
- Tomatoes: seed beds attached to irrigated plots carry many varieties.
- Melons: has experimented successfully with seed sent by relative in Canada.
- Cauliflowers: 4 crops between August and March, earliest sold before heads are formed.

(ii) - Manure brought from Luqa; 4 truckloads - £22 plus £8 for carriage will last one year. Also uses town refuse.
- Copper sulphate spray for potatoes, paraffin spray as weed killer.

(iii) - Has recently added to holding by reclamation of wasteland. Constructed a 2-tmion field, soil for which cost £150 (20 truckloads) and transport £50. This field returned £60 worth of potatoes in first year, £35 of tomatoes in the second. In autumn 1957 was preparing to repeat the process.

(iv) - Irrigated land rested under sulla every fourth year.

H. General.

*159 242 [463] [465] An unusually proficient part-timer cushioned by income from position as camp caretaker (£5.12.0 per week when camp not fully occupied). His job appears to leave him plenty of time to devote to his holding. He is willing to experiment and take risks, though experiments are concealed from his neighbours until proved successful. Has a lively appreciation of how to obtain best returns from his produce; very much au fait with market conditions.

*159 434 [451] Keeps fairly careful accounts and, according to his own statements, makes a profit of £250 p.a. from farming:

Receipts from produce	£450
Labour costs	£ 50
Seeds, manure, transport	£150
Profit	£250

Value of produce consumed by family £30.

[454] His two jobs have made him appreciably more prosperous than his neighbours. Without the subsidiary income from caretaking his financial position would be extremely precarious. As it is he is able to amass a considerable capital reserve.

PART 2. Heavy Tractors and Maltese Farming.

*159 157 829 CASE XIV : Ġanni (A young, progressive contract-plowman, with heavy tractors and other mechanized equipment.)

Ġanni is a bachelor in his late twenties. In most respects he is quite atypical of Maltese farmers today but his work and attitudes illustrate most vividly the economic, technical and social problems facing agriculture and the rural community in Malta.

His youth, his knowledge of written and spoken English, his first hand acquaintance with Australia, the United Kingdome, Italy and other countries, his belief in mechanization as the way to make money in Maltese farming, his social

[P. 141]

*159 554 [441] [511] Socially and economically this man is not a farmer. For two generations the machine importing and other business dealing of the family have given them something of a middle-class status in the village. Their standard of living and the house they occupy reflect their above-average prosperity while their literacy and foreign contacts have further enhanced their social standing.

PART 3. A Note on the Fishermen of Malta and Gozo.

226 463 The fishermen of the Maltese Islands deserve mention in this report as their position today has many points in common with that of the farmers.

226 463 162 A 1957 estimate put their number at 840 (B/177 - 1957, Section F, p.1). This represented about 1% of the total gainfully occupied population at the time and is equivalent to only 11% of the number of full-time farmers in the Islands, although only about half of the 840 appear to be full-time fishermen. "Many are engaged in the industry for part of the year only and they usually have an laternative occupation ashore" (B/250, p.13).

226 463 178 Burdon, in his 1956 report, sums up the present condition of the fishermen : "The most remarkable feature of the industry is the diversity of methods which individual fishermen use. Some fishermen are more advanced than others, but in general they are progressive and their knowledge of the local fisheries is extensive. Unfortunately they have little contact with the world beyond Malta and do not learn of new developments in fishing technique. This is aggravated by the comparatively low standard of education" (B/250, pp.13-14). [871]

The parallel with farming and farmers in Malta is clear. Burdon observes that recent developments "make it imperative that vocational training should be given to the fishermen. This must be simple in form and should be taken to the fishermen - i.e. the classes must be held in the fishing centres at times when the fishermen are available. But such measures are unlikely to meet with success if confined to the fishermen whose livelihood depends upon fishing whenever the weather permits. Special attention must, therefore, be paid to the children of the fishermen who will become the fishermen of tomorrow" (B/250, p.14).

226 463 871 829 [114] The present writer holds that the need for education in agriculture is exactly parallel to Burdon's recommendation. But, whereas a start on these lines has already been made in farming (Section 4), nothing has been done in the case of fishing, although the need for the technical education of the fisherman has been stressed since as long ago as 1931 (B/237, p.47). There are still no qualified Maltese skippers (B/250, p.14) and, for work in the more distant grounds off Lampedusa and Sicily, Italians are employed. They are regarded with some awe by local fishermen for their literacy, technical knowledge and the rather higher wages which they can command.

000 can command.

226 463 654 176 There has, however, been material help to fishing in the form of financial assistance[31] and the introduction of a Fishing Equipment Supply Service (B/177 - 1957, Section F, p.1), but the essence of the problem is, as in agriculture, that there is a retreat from fishing by the younger generation.

226 103 621 361 Marsaxlokk is the biggest fishing centre in the Islands while, in Malta itself, Żurrieq - though not a port - comes second by number of resident fishermen. In Gozo most fishermen live in Victoria and Xewkija, both inland settlements away from the fishing harbours of Marsalforn, Mġarr and Xlendi. Socially this residential distribution is important since only in Marsaxlokk is there a sufficient resident fishing population for one to talk of a 'fishing community'.

361 226 Marsaxlokk achieved parochial status in 1897 but the village is still without many 'modern' attributes such as cinema, resident doctor, barber and certain shopping facilities for which the fisherman goes to Żejtun. His interest is [484] [443] [512] primarily the sea and many fishermen visit the 'town' only for the fish market. In Marsaxlokk itself the fishermen gather for Church and gossip on Sunday mornings; the rest of their weekly schedule is governed by the weather and the season.

226 463 554 511 162 As a class the fishermen and their families are economically lower than the farmers. In February, 1958, about 10.4% of the estimated 840 fishermen were poor enough to qualify for C.A.R.E. relief (v. Section 3). At the same time only 9% of farmers were entitled to supplies on the same basis, and the average for the total population was lower still at 8.2%.

226 463 554 176 The fisherman is regarded, even by the farmer, as low on the social scale. This, together with the generally depressed standard of living of the fishing community despite the present official financial assistance, is producing exactly the same position as in agriculture. The younger generation is not prepared to accept the industry as it is nor the way of life based on it.